

MISCELLANEOUS  
**LETTERS,**  
Giving an Account of the  
WORKS  
OF THE  
LEARNED,  
Both at Home and Abroad.

In which there is a Catalogue and Idea of all valuable Books Publish'd in *Europe*, with whatever occurs Remarkable in the Commonwealth of Learning.

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For the Month of *JANUARY*, 1696.

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V O L. II.

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L O N D O N:

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*Where may be had the First Volume, or single ones to this time.*

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# Miscellaneous Letters.

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Histoire des Controverses, &c. *The History of the Controversies and Ecclesiastical Matters, that were agitated in the Tenth Century of the Church, by Messire Louis Ellies Dupin, D. D. and Professor in Philosophy. In 8°. Paris, 1696.*

**T**HE Works published by *Monsieur Dupin* have met with so universal an Approbation, that his Name will be henceforth sufficient to recommend a Book to the perusal of the Learned. 'Tis true, he has much degenerated from that Primitive Candor and Sincerity, which appears in his first Treatises, which gain'd him the Esteem of all Parties; but as the severe Treatment he met withal is known to all the World, we must excuse him, and pity his Fate in being obliged to live in a Country where 'tis a Crime for a Man to speak or write as he thinks.

The Barbarousness and Ignorance of the Authors of the last Centuries does not hinder Dr. *Dupin* from continuing his Laborious Work, with Assiduity and great Exactness; and notwithstanding the barrenness of History, he makes so noble and judicious Choice of his Matters, and gives them so fine a Turn, that the reading of his Book is as entertaining as it is useful.

The Learned are much divided about the Judgment we ought to pass on the Tenth Century. The greatest part of Historians have called it *Seculum Tenebrosum*, An Age of Ignorance and Disorder: But *Monsieur Arnaud* in his Perpetuity of the



Faith of the Church concerning the Eucharist, labours very hard to shew that that Judgment is very erroneous, and that it is on the contrary one of the finest Ages of the Church; for says he, the disorders of that time are common to the other Centuries, whereas the Tenth had some peculiar Advantages, which give it an Excellency above the others. Dr. Dupin follows a middle way between those two Extreams, but yet his Opinion comes nearer to the first; for though he agrees with *Monsieur Arnaud*, that some Holy and Learned Men flourished in the Tenth Century, he maintains that Ignorance and Vice had cover'd almost all the World, and that therefore that Age does justly deserve to be called *Seculum Tenebrosum*, a Vicious and Ignorant Age.

'Tis out of those few Holy and Learned Men, that Dr. Dupin has abstracted this present History, which is divided into Six Chapters: The first treats of the most considerable Things that were translated in the Eastern Church during the Tenth Century. The difference and divisions between *Nicholas* Patriarch of *Constantinople*, and the Emperor *Leo*, surnamed the Philosopher, concerning the Lawfulness of the third and fourth Weddings, are here faithfully related, as well as those between *Polieuctes* and *Nicephorus Phocas*, concerning the Marriage of that Emperor with a Woman, of whom, as it was thought, he had stood God-Father. That Emperor had a second Division with the Clergy upon a very odd Occasion: He would have the Bishops to Canonize and declare Martyrs all the Soldiers who should dye in his Service; but none was so base as to comply with his desires. This seems at first a ridiculous Fancy, but if he had succeeded, it would have proved the Master-piece of *Politicks*; for what Perils could have frightened his Soldiers if they had been sure, (as they had certainly been, had the Bishops declared it so) to obtain Heaven by their Death, and a Crown of Glory to boot? There were few Authors amongst the *Greeks* during that Century, and their Works are little valuable, both in Relation to the Matter they contain, or the Stile they are written with.

*Simeon Metaphrastus* is the greatest Panegyrist of Saints that ever was: He made it his whole business to write or reform their Lives according to his own Fancy, without much respect  
to



to Truth, and to digest them in form of Panegyrick. *Monsieur Dupin* makes some Observations thereupon, and on the History of *Eutychius* Patriarch of *Alexandria*, which scarcely answers the promising Title of *Texture of Precious Things*, which it has. He makes little mention of *John Cotoniates*, of *Hypolitus* of *Thebes*, of *Nicon* of *Armenia*, and *Nicephorus* the Philosopher, who lived in that Century, to whom he joins *Moses Bar-Cepha*, a Bishop of *Syria* who writ in *Syriack* a Treatise of the *Terrestrial Paradise*.

The Second Chapter contains the History of the Church of *Rome*, and other Churches of *Italy*, which obliges *Monsieur Dupin* to give an account of the Lives of the *Popes*, which is the nicest point of the whole History. He owns, and *Baronius* was forc'd to own it himself, That several *Popes* have made use of unlawful ways to obtain the *Holy See*, and have led a vicious and dissolute Life. The Promotion of *Formosus*, who towards the latter end of the Ninth Century, was translated from the Bishoprick of *Porto* to that of *Rome*, occasion'd a great Division in the *Roman Church*, and was the Spring of all the disorders that disturb'd it afterward. Nor was *Italy* more quiet than the Church, for it was successively expos'd to the Ravages of the Emperor *Arnold*, *Guy* Duke of *Spoletto*, *Adelbert* Count of *Tuscany*, *Berenger*, *Lewis* Son of *Boson*, and of *Lambert* Son of *Guy*; but this being out of our Author's Subject, he enters upon no Particulars.

*Pope Stephen* the VI. declared himself against the Memory of *Formosus*, and made void all Orders and Decrees given by him, and caus'd his Body to be taken out of his Grave, and having re-invested him with the Pontifical Habits, condemn'd him as if he had been alive. His Ornaments were formally taken from him; and when they had cut off the three Fingers with which the *Popes* give the Blessing, they threw his Body into the *Tyber*. The Successors of *Stephen* declared themselves for *Formosus*; but *Sergius* having been rais'd to the Papal Dignity, condemn'd him *de Novo*, and order'd that the Priests who had been ordain'd by him, should be ordain'd a second time.

This *Sergius* was a very dissolute Man, and prostituted himself to *Marosia*, by whom he had a Son, who was afterwards

made Pope under the Name of *John XI.* but between his Father and him there were several other *Popes*, and amongst them *Lando* and *John X.* who were Elected by the Cabal of *Theodora* Mother to *Marosia*, and whose Life was as infamous as their Vocation. Under the Pontificate of *John XI.* *Marosia* his Mother reigned absolutely in *Rome*, and sent for *Hugh* Count of *Provence*, whom she Married, though she was the Widow of his own Brother. But *Alberic* her Son by her first Husband drove them out of *Rome*, and having seized the Pope his Brother, he was for several Years Master of the City.

The Empire of *Italy* was then contended for by *Ralph II. K.* of *Burgundy* and *Berenger*, but the latter being dead, *Ralph* remain'd alone, and governed so tyrannically, that the *Italians* were forced to implore the Assistance of *Hugh* Count of *Provence*, of whom I have spoken, who beat him out of *Italy*. He defeated also *Arnold* Duke of *Bavaria*, who was enter'd into the Country with a powerful Army. But soon after *Berenger*, Son to the Marquis of *Ivrea*, forced *Hugh* to yield him the Empire.

During all those Revolutions, which lasted till the Year 950. the City of *Rome* was very quiet under the Domination of *Alberic*, and the *Popes* that were then in Possession of the Holy See, led a pretty Virtuous Life; but they were never in a Condition to oblige the Clergy to follow their good Example.

*Alberic* being dead, *Octavian* his Son, of 16 years of Age, was elected Pope under the Name of *John XII.* and proved the most Vicious Man that ever sat on the Apostolical Chair. About that time *Otho* King of *Germany* invaded *Italy*, and having deposed *Berenger*, caused himself to be Crown'd Emperor in the Year 962. Pope *John XII.* Crown'd him, but soon after sided with his Enemies, at which the Emperor was so incensed, that having call'd a Council, the Pope was convicted of many abominable Crimes, and deposed. *Leo VIII.* who succeeded him, was forced by the *Romans* to leave the Chair, but was soon re-established by *Otho*. *John XIII.* his Successor, had the same Fate, and *Bennet VI.* was cast into a Prison by the *Romans*, and put to death by *Bonifacius*. This bloody Man possessed himself of the Papal Dignity, and being forced to run away, returned in the Year 985, and put to death

*John*



*John XIV.* whom he found in Possession of the *Holy See.* *John XV.* who succeeded him, was forced to implore the Assistance of the Emperor *Otho II.* against *Crescentius*, who had assumed the Title of *Consul of Rome*, and possessed himself of the Fortress of *St. Angelo Castle.* *John* being dead, *Otho* caused his Cousin *Bruno* to be elected *Pope*, under the Name of *Gregory V.* and *Crescentius* placed on the Chair *John* Bishop of *Placentia*; but the Emperor having besieg'd that Castle, *Crescentius* was kill'd, and *John* taken Prisoner and severely punish'd. To *Gregory V.* succeeded *Gervasius*, who took the name of *Sylvester II.* and was the last *Pope* elected in the Tenth Century.

This short Account is, methinks, sufficient to prove that that Age was mightily corrupted; for as *Platine* has judiciously remark'd, the lower Clergy and the Laity following the ill Examples of the *Popes* and of the Princes that lived then, drown'd themselves in all manner of Vices and Debauchery. But I must observe by the way, that *Monsieur Dupin* is much more sincere than any of the Historians, who have written the Lives of the *Popes*, and even more than *Platine* himself who in other Cases seems to write more freely than any other; for he tells us nothing of the infamous Love of *Sergius* with *Marosia*, nor of the Pedigree of *John XII.*

The Works of those *Popes* contain nothing material, except the Letters of *Leo VII.* which treat of some Questions concerning Church Discipline. Dr. *Dupin* speaks in the same Chapter of some *Italian* Authors, and especially of *Ratherius* Bishop of *Verona*, of *Atto* Bishop of *Vercell*, and of *Luitprandus*. The Life of *Ratherius* is very singular, and attended with many odd Adventures; but the stile of his Works is rough, and his Expressions very dark. He reproveth with great Freedom and Courage the Vices of his Age, and especially those of the Clergy, but the Titles of his Discourses are very fantastical. *Atto* made a Collection of several Statutes relating to Church Discipline, and writ a Treatise in Vindication of the Clergy against the Vexations and Injustices, he pretends, were made to them.

*Luitprandus* apply'd himself to write the History of his Time. His Stile is rough and concise, but now and then noble and pressing. There are several spurious Works, which go under his name, of which Dr. *Dupin* gives an account. In.



In the Third Chapter the Author makes an Abridgment of the History of *France* of that Century, and then gives an Account of the Lives and Works of the Archbishop of *Rheims*, who had the greatest share in the Management of the Ecclesiastical Affairs in that Kingdom, and whose History is very remarkable, because of the Disputes that arose about that See, between *Arnoldus* and *Hugo*, and afterwards between *Arnoldus* and *Gerbertus*. *Arnoldus* was deposed in a Council held at *Rheims*, and *Gerbertus* put in his place; but upon the Pope's disapproving the Proceedings of the Council, he quitted it. Dr. *Dupin* commends that *Gerbertus* and his Writings, which have nothing, says he, of the Rudeness of that Age.

The Fourth Chapter contains the History of the Empire, and of the Churches of *Germany*; in which he gives an Account of the Councils held in that Country.

The Fifth concerns the Churches of *Great Britain*, and the Constitutions made by our Princes, Bishops and Councils.

The Last Chapter is, in my Opinion, the most useful of all, for it contains some general Observations on the whole. Dr. *Dupin* tells us, that during that Age of Ignorance the Church was very quiet as to the Doctrine; though he owns at the same time that the Expressions made use of by the Authors of that Century, concerning the Eucharist, are so different, that one may reasonably believe that they did not agree better in their Opinions. He closes this Chapter by a Dissertation on two very considerable Subjects, *viz.* The Canonization of Saints, and the Institution of the Seven Electors of the Empire.

The latter part of this Volume contains an Abstract of a Manuscript of *Flodoardus*, entituled, *The Triumph of the Martyrs*, in which there are many good Things.



Histoire Ecclesiastique, &c. *The History of the Church, by Monsieur Fleury, Abbot of Loc dieu, &c. Vol. 4. From the Year 361, to 395. In 4°. Paris, 1695.*

THE favourable Reception the Three fore going Volumes have met with, has encouraged the Learned Author to go on with his Work, notwithstanding the innumerable difficulties that attend it. This Volume contains the most considerable Things that have been transacted under the Empire of *Julian the Apostate*; and though his Reign was not very long, it has furnished Materials enough.

*Julian*, it seems, was born for re-establishing *Polytheism*; for as soon as he came to the Empire, his chief Care was to open the Temples of the Gods, which had been shut up, to re-build those that had been demolish'd, and in a word, to abolish Christianity to revive the Worship of false Deities. However he did not think fit to disturb the Tranquility of the State by an open Persecution, and would not honour Christians with the Crown of Martyrdom, contenting himself in making them contemptible, by depriving them of the Employments they had in the State, and of their Privileges. He forbade them to exercise any Publick Offices, to Plead at the Bar, to Teach Humane Letters; and deprived their Churches of their Plate, under pretence of reducing Christians to the Poverty, so much commended in the Gospel.

That feigned Moderation did not however prevent Seditions, which were occasion'd by the Orders he issued out in favour of Paganism; for the Pagans being proud of his Protection, committed many Injustices against the poor *Galileans*, as they called them, and were countenanc'd by the Magistrates. This was but the beginning of the Persecution, for likely it would have much increased, had not Heaven delivered the Church from that dangerous Enemy. As his Army was Marching in *Assyria*, the Rear was attack'd by the *Persians*, and a Dart cast  
by

by a Trooper pierced *Julian* through the Liver, and put an end to his Life, as well as to his Bloody Designs. *Monsieur Fleury* gives us the Character of that Prince, who had certainly many noble Qualifications, as well as great Vices. The Particulars of his Life are the subject Matter of the First Book of this Volume.

The following treat of the admirable Conduct of the Bishops of the Eastern and Western Churches, and of their Zeal in maintaining the Faith, the rigidity of their Discipline, and the purity of Christian Morals.

*Pope Liberius* being dead, the greatest Man of his Age paid great honour to his Memory, notwithstanding the Weakness he had been guilty of, in approving the Condemnation of *Athanasius*. *Damasus* a Deacon, was elected in his room, but *Ursinus*, a Deacon of the same Church, thinking himself wronged, gathered a company of Seditious Men, and forced a Bishop to Ordain him *Pope*. However he was not able to maintain himself in that Dignity, for the Magistrates turn'd him out of *Rome*, and besieged his Adherents in the Church of *Liberius*, who there maintain'd a bloody Fight, in which 137 Men were killed.

*St. Basil*, who succeeded *Eusebius* in the Bishoprick of *Cesarea* in *Capadocia*, was a great asserter of the Orthodox Faith, and joyned with *Athanasius* to re-unite the Christians, who were much divided about the Doctrine of the Trinity, which brought upon him a severe Persecution.

*St. Martin* was taken out of his Monastery by the People, and made Bishop of *Tours* notwithstanding the Oppositions of other Priests, who despised him because of his poor Mein and ragged Apparell. He observed the same Frugality and Austerity after his Elevation to the Episcopal See, as he had done in his Retirement. He destroy'd the remains of Idolatry, threw down the Altars of false Gods, and vigorously opposed the Superstition of his Flock, who had a great Veneration for the Sepulchre of an Infamous High-way Man, who had been Executed for his Crimes. *Mr. Fleury* tells us that he wrought many Miracles, but that we must not believe all those that are ascribed to him.



*Athanasius* dyed in the Year 371, having appointed one *Peter* to succeed him; but *Euzoius* favour'd by the *Arrians* turn'd him out and possessed himself of his See, with many horrid Violences and Injustices.

The Schism occasion'd by the *Donatists* in *Africa*, spread it self into several Countries, and *Optatus* Bishop of *Mileva* writ against it, but in stead of healing the Wound, he made it wider. *Valentinian* was at last forced to make use of his Authority to put an end to that Division, and ordered that whosoever should be convicted of having re-baptised, should be, *ipso facto*, deemed unworthy of exercising the Office of Priesthood. He made also another very good Law, by which Priests were forbidden to visit Widows, and to receive from them any Gifts or Donations. *Monsieur Fleury* has been apprehensive, that this Instance would too much favour the Power of Princes; and therefore he tells us, that 'tis very like that *Pope Damasus*, to whom that Order was directed, was the chief Promoter of it, in order to restrain by the Authority of the Emperor, the insatiable Covetousness of some Priests. Whatever it be, Poverty, though never so much commended by Christ and his Apostles, was soon despised by those who stiled themselves their Successors.

St. *Hierom* was born at *Stridon* in *Dalmatia*, and was carefully bred up by *Eusebius* his Father. He was afterwards sent to *Rome* where he studied under *Donatus*, and was then Baptized. He took a Journey into *Gaul*, and being returned into *Italy* he remained for some time at *Aquilea* with *Valerianus*; and many Learned Men resorted there to enjoy his Conversation. He undertook some time after a Voyage into the Eastern Countries in company of *Evager*, *Heliodorus*, and *Innocent*, and Travelled over *Thracia*, *Pontus*, *Bithynia*, *Galatia*, and at last came to *Antioch*, and from thence went into the Wilderness of *Colchis* now *Mingrelia*, where he was Persecuted by *Monks*, who suspected him of favouring *Melecius*. He return'd to *Rome*, but having taken the liberty of condemning the loose Life of the Clergy, he made himself so odious to those dissolute Men, that after the death of *Pope Damasus* he resolved to return into *Palestine*, which he did.

*Ambrosius* was made Bishop of *Milan* against his own Will, and apply'd himself to the reading of the Scriptures, and writ several Books. He Converted and Baptized St. *Austin*, *Alippus* his Friend, and *Deodatus* his Son.

St. *Gregory* was much about that time placed on the See of *Constantinople*; but the Clergy complaining that his Installation was contrary to the Canons of the Church, he Abdicated his Place with Satisfaction to enjoy his Liberty.

*Monsieur Fleury* having given us a short Account of the Lives of those great Men, has thought fit to take notice of two Passages in the Life of *Theodosius*, which are very Remarkable. The People of *Antioch* being over-burthened with Taxes, rose against the Officers of the Emperor, and broke into pieces his Statues, which so incensed him, that he was resolved to destroy that City; but *Flavianus* whom the People sent to *Constantinople*, appeased him, while St. *Chrysostom* remained at *Antioch* to comfort them. The Inhabitants of *Thessalonica* were not so happy as the others, for some Officers having been kill'd there in an Insurrection occasioned by the Games called *Circenses*, the Emperor could never be brought to forgive them, and 7000 Persons were sacrificed to his Anger. That bloody Vengeance so contrary to the Precepts of the Gospel, was openly condemned by *Ambrosius*, and the Emperor was obliged to do publick Penance for it.

This memorable Instance of the Zeal of a Bishop, and of the Religious Submission of a great Prince, gives occasion to our Author to explain the Discipline, that was then observed both in the East and the West, when those who had been excluded from the Church by some great Crimes, desired to be reconciled and readmitted into the Communion of the Christians; and what he says on this Subject is very well worth one's Reading; the Author having said nothing, as he tells us, but what he has taken out of the Decrees of Councils, or of the Writings of the Fathers.

*A Letter to James Tyrrel, Esq; Containing a further Explanation and Vindication of the Plan of an Animal OEconomy, or of the Chymical and Anatomical Method for understanding the Fabrick, Springs, Tempers and Diseases of the Humane Body, Printed in the Miscellaneous Letters of October last. By Dr. Conner, Member of the College of Physicians, and Royal Society of London.*

S I R,

**I**T is upon all hands acknowledg'd, that the Acquaintance of Men of Learning and Worth is of great benefit towards acquiring not only the knowledge of Men and Manners, but of Nature too. But of all the Advantages to be reap'd from their Conversation, that of correcting our Prejudices or Mistakes, and of setting us in the right way is the most valuable. I should be too'disingenuous, Sir, if I should not concur with the Publick, in justly allowing you to be as discerning a Judge as you are a true Friend. The World is convinc'd of the first by your shewing your self so great a Master as well of the *Laws of Nature and Nations*, as of those of your own Country; and none that have the Honour to know you can be ignorant of your Sincerity and Zeal, in correcting the Errors and Oversight of your Friends. To whom then should I more allowably direct my Apology, or communicate my Designs? After begging your Pardon therefore for the Ambition of numbring my self with your Friends, and the Liberty I take to interrupt your more serious Occupations; I must tell you, that being desired by several, and willing my self, not to conceal the small Insight I was thought to have in Anatomy, Chymistry, and the other parts of Physick; I thought first convenient to bor-



row from some ancient or modern Authors the most easy and compendious Method, for the benefit of my Auditors. But I was frustrated of my Expectations : For after having examined the voluminous Works of most Writers in our Faculty, I did not find it altogether fit to follow their Method, nor safe to espouse their Opinions. But the best course, I think, is to pick the best out of each, especially what relates to matters of Fact, applying their Observations to my own Design, and taking Reason and Experience to be my surest Guides. But seeing several Persons either out of Malice or Rashness, have very industriously mis-represented my Undertaking, I shall now give a larger Account of it than formerly, as well to satisfy my Friends, as for my own Justification.

My Design therefore, Sir, is to find a short, easy, and clear Method, to be acquainted with the Fabrick, Functions, Tempers, and Diseases of the Human Body. For which purpose I must not only know Man in himself, but must also know all Bodies that are about him, and concur to his Preservation or Destruction. For as I cannot understand all that belong to my Finger, without I understand my whole Body, which serves to nourish and move it ; so I cannot understand my Body without I understand the whole Universe : And as I cannot reasonably know any one Distemper of my Body, without I know the general Sources of all Distempers, so I cannot methodically Cure any one Distemper without I understand the Rules of Curing all Distempers. Which shews that Quacks and other ignorant Pretenders may not presume to have Methodical Cures for any one Distemper whatever. Since therefore it is necessary to have a general view of the whole Universe, to be competently acquainted with Man, the first thing we must examine is Matter, which is the general Principle of all Bodies, or rather all Bodies are Matter.

Matter is the only thing, in my Mind, that we have any clear Notion of, if we have of any. We conceive very well that an Atom has at least six sides or surfaces, of which one is nearer the East than the West ; another nearer the South than the North ; and another nearer the Zenith than the Nadir : consequently between all the six Surfaces, we conceive a *Space* or *Extension*, which we call *Matter* or *Body*, though never  
so

so little ; and since we consider a real *Space* between them, we can mentally divide it into several lesser *Spaces*, and each lesser space into as many other lesser ones as we please ; so that every minute Particle will be infinitely divisible. Besides the distance between the six Sides of the Atom is so filled up and occupied by the Atom or its Extension, that it is impenetrable by any other Extension whatsoever. By an Atom I mean the minutest part in a Body actually divided from others, and still divisible in it self. Then the Properties of Matter will be Divisibility and Impenetrability.

There is no essential difference between one piece of Matter and another, since all Matter is extended, divisible, and impenetrable. But since the Machine of the World is formed of different Bodies, and all Bodies formed of Matter, we must derive their difference at least from the Accidents of Matters. We find then that one part of Matter cannot be different from another, but in bulk, motion, or figure ; and avoiding as it differs from others in one or more of these Qualities, they will constitute different Bodies. By these three Qualities of Matter we can give a general account of the different parts of the World, as the *Aethereal, Fluid and Terrestrial Bodies*. We may observe that the Stars and Planets, the Air, the Earth, and the Water, are made of three different sorts of Matter. The *Atoms* of the first Matter have a lesser bulk and more motion than all the rest. The *Atoms* of the second Matter are probably Spherical, have as little bulk as the first, and less motion. The *Atoms* of the third Matter are of an irregular figure, but have greater bulk, and have none, or a slower motion than all the rest. We may lawfully suppose all the Stars to be made up of the first Matter : The *Aethereal Fluid*, or the *Heavens* of the second, and the *Planets and Terrestrial Bodies* to be made of the third. For the parts of the first being extream subtle, and extreamly rapid, must be fluid and thin enough to pass through the Pores and Interstices of all other Bodies, and leave no Vacuities ; and Influence upon us the same way as the *Sun* does, by keeping the Air in a perpetual Fluidity, and by producing Fermentations in the Ground in such solid Bodies as have no invincible resistance in their parts. The parts of the second Matter being likewise subtle, round, and consequently agitated perpetually by the subtilty

subtily and rapidity of the first Matter, which pass through it, must form a *Fluid* and *Transparent Extension*, as the *Expansum* or the *Heavens* are. The parts of the Third Element being more bulky, more irregular, and having no Motion, or at least an inconsiderable one, must form gross, irregular, solid, opaque, and sensible Bodies, such as we see the Planets and Terrestrial Bodies to be. The two first *Matters* which I made mention of, are exterior *Agents*, which Nature, or God makes use of rather to influence a Motion into Terrestrial Bodies, than to enter into their Composition, contrary to *Monsieur des Cartes*. So this last Element of the World, is that which I am to consider most, being the only thing that our Faculty is concern'd in ; because it constitutes Minerals, Vegetables, and Animals, which are the three Things that I design chiefly to examine, because they furnish us with Aliments and Remedies, and are the Causes of most Distempers.

Though we find an innumerable variety of Terrestrial Bodies, and this variety depending upon the difference of their *Atoms*, yet by tracing exactly the particular effects of these *Atoms*, and by several Experiments of Chymistry, I can reduce all parts of Bodies to four only, *viz.* Atoms of *Earth*, Atoms of *Water*, Atoms of *Salt*, and Atoms of *Sulphur*. But when, for Example, I am to give Rhubarb, Jesuits-powder, or any other Remedy to a Patient, to be sure of its Effects, and due Application ; it is not enough to know what is made of *Earth*, *Water*, *Salt*, and *Sulphur*, but also I must know what *Earth*, *Water*, *Salt*, and *Oyl* themselves are. Besides, I am to know their Proportion, and which of them Predominates in it ; which Physicians neglecting to discover have left the Practice of Physick very obscure, and will ever continue so, until they give themselves the trouble to examine with more Exactness and Nicety the Nature (I mean, the figure) and Effects of the Principles of the Bloud, and of all Remedies likewise.

I know that the Chymists will immediately Answer, that they have with a great deal of Toil and Labour, not only separated from mixt Bodies the before-mentioned four Principles, but also discovered their Nature ; for they confidently tell us, that the Nature of *Earth* is to be porous, to absorb *Water*, *Salt*, and *Oyl* ; that the nature of *Water* is to dissolve *Salts* ;

of



of Sulphur to be inflammable ; and of Salt to prick, and be dissolved by Water. But they need not take so much pains to tell us of a thing that every body knows without the least insight in Chymistry. A Country-man knows that a Pot full of Ashes will soak a great deal of Water, or any other fluid body : That Water dissolves Sugar and Salt ; that Oyl burns, and Salt pricks the Tongue. This is not answering the Question, for they take the Effects of those Elements for their Nature. To say that Earth absorbs ; that Water dissolves Salts ; that Oyl takes flame ; and that Salt bites, is to tell me only what these Principles are capable of doing ; not what they really are in themselves. It being asked by a Person, *what is Man*, I should answer that he was *a reasonable Animal*, or an *Animal capable of Reason*, he should not doubtless be satisfied with my answer ; because I tell him what Man can do, not what he is, since he exists before he can reason. I desire to know what is the Particular Figure, the Specifick Fabrick, and the inward nature of *Earth*, that makes it produce an effect different to that of *Water* ; and of *Salt*, to produce a different effect to that of *Oyl*.

Until therefore we are more intimately acquainted with the different bulk, texture, and figure, which are the ground of the Virtues and Qualities of all these Elements, we can give no satisfactory account of their Effects ; and we must consequently be uncertain as to the Operation of a Remedy, which has any of 'em predominating in it. I confess it will be a difficult matter to determine the different bulk and figure of the Atoms of Principles, *a Priori*, as they term it ; for they are so small and so imperceptible, that we cannot discern any of 'em even with the most refined Microscopes : Yet I do not despair, but by calculating and summing up all the Effects and Proprieties of each of 'em, by Reason I may discover at least, *a Posteriori*, as they call it, their different bulk and figure, which are the only primary qualities that they differ in. For it is plain to me, that when I consider that a drop of *Water* is insipid, fluid, transparent, easily evaporated, that it penetrates most Bodies, and dissolves all Salts ; I can reasonably determine the figure and bulk of its Particles, that are suitable to these Phenomena. I can say as much of a Spoonful of *Earth*, when I observe that it is spongy, solid, porous, friable,

opaque,

opaque, insipid, that it sinks in Water, that it cannot be raised by Fire in Distillation, that it is the *Matrix* and Support of the rest of the Principles of any mixt body. Likewise of Oyl or Sulphur, when I find it is fluid, insipid, ropy, inflammable, extreamly penetrating, and immiscible with Water; I can guess the nature or texture of Parts, which is capable of such Effects. When I see that an Acid Salt is always of its own nature fluid, sharp, transparent, penetrating, that it dissolves solid Bodies, and coagulates Sulphureous ones, as Bloud, Milk, &c. When I consider that an Alkali Salt is always of its own nature solid, white, porous, friable, sharp, dissolveable by Water, easily moveable; that it ferments with Acids, absolves them, and dissolves Sulphureous Bodies; I can reasonably conjecture the Figure that renders both Salts capable of producing such different, nay contrary Effects, which I endeavour to perform in the Physical Exercises, which I hold at present in his Grace my Lord Arch-Bishop's Library.

After having examined the nature of the different Atoms of Matter, I trace their Effects and Operations, all which I find are performed by Motion, which is the only cause of all things, and which has no other Cause or Nature it self, (that I know) but the pure Will of the Deity. For a body cannot be moved without it receives all its motion from another Body that is in motion, which motion this second Body received from a third, that was put in motion by a fourth, and this fourth by a fifth. So tracing backwark to the Creation the successive transit of Motion from one body to another, we must come to a first motion of Bodies, which flowed immediately from the Creator. A Body cannot lose its motion without communicating it all to another body; consequently there must be the same quantity of motion now in the World as was in the beginning. For no motion can be lost, and no new motion can be produced. By examining the Laws and Occasions of Motion, I consider the Nature, Conditions, and Effects of Fermentation, which is the chiefest and most universal Motion in Nature; by the means of which are formed so many different Minerals, Vegetables, and Animals of the different Proportion, different Situation, and different Application of our four Elements, Earth, Water, Salt, and Sulphur. But my chief design is to shew how the different parts of Man's Body, which is the principal Subject of this

this *Animal OEconomy*, are made of them: For out of his *Bones*, his *Flesh*, his *Viscera*, and even his *Blood* and other *Humours*, I draw in more or less quantity, first *Water*, then *Volatil Spirit*, or *Salt*; afterwards an inflammable *Oyl*; and there remains the *Earth*, out of which I draw by *water* a *fixt Salt*. I do not only examine the Nature and Proportion of the four essential Principles of our Body, but also, what is more necessary, I design by Anatomy to demonstrate to the Eye the structure, texture, and use of its solid, sensible and integrant Parts, as *Bones*, *Cartilages*, *Ligaments*, *Muscles*, *Membranes*, *Veins*, *Arteries*, *Nerves*, *Lymphatick Vessels*, and *Glands*, all which I find to be formed of vascular Fibres of the same kind; for I do not see that the fibres of a *Muscle* differ from them of a *Tendon*, nor the fibres of a *Membrane* from them of a *Ligament*, nor them of a *Cartilage* from the fibres of a *Bone*, nor the fibres of any part, as for their structure, from the fibres of all the parts. I confess the fibres of some parts of the Body are more strictly united together than others, which makes the Compactness of some Parts, and the Limberness of others; so all parts differ from one another, only in a stricter or looser union of their Fibres, since we find by Experience, that *Flesh* becomes as hard as *Bone*, and *Bone* as soft as *Flesh*.

Before I shew the Parts of the Body, I shall first examine the Humours, and chiefly the Principles, Texture, Fluidity, Circulation, and Fermentation of the Blood; the Seat of the different Constitutions and Distempers of Mankind. Afterwards I shall consider how the Blood is repaired by Digestion and Chyle; how it is rarefied by the Air in the Lungs; how it furnisheth Animal Spirits in the Brain for motion in the Muscles, and Sensation in the five Organs: What alteration it receives in the Liver, in all Lymphatick Glands, in the Spleen, Kidnies, and in the Parts of Generation. How it nourisheth so many different parts of the Body at the same time; as the same Water feeds several Thousands of different Plants in the same Garden; and how after some periods of Years the Springs of the solid parts must be worn out, the Vigour of the Body must decay, old Age must come on, and be necessarily followed by Death; where I must examine the Laws of the Union, Correspondence, and Separation of the Soul and Body.

You have here, Sir, a short Extract of my Animal OEconomy, by which you may perceive that my design in it, is, by dissecting many Animals, (as they shall best serve my purpose) and



by several Experiments of Chymistry, to discover and explain the *Fabrick, Springs, Humours, and Functions of Organical Bodies*, but chiefly of the *Humane*, which, I hope, will considerably facilitate the practice of Physick, and satisfy the Enquiries of the Curious. But those Gentlemen do me an injury, who give it out that this is a bare Course of Anatomy. Truly that were a mean and useless Business; for, as I have often hinted, I am of opinion that Anatomy can never be well understood without not only Chymistry, but a tolerable Insight into the other parts of natural Philosophy; for which reason I comprehend them all together, to shew their mutual dependence, and how they contribute to the knowledge of one another; which is perhaps a Method not commonly followed. Though several may be more capable of it, yet none can be more willing to communicate it to the Publick, than I am.

As for what other Persons have taught or asserted in Physick, I am not to consider their Authority, or the number of their Followers, but how well they have performed what they pretended to. Without this liberty, there would be no hopes of Improvement, or any further progress in Physick, nor no other Labour be necessary to attain it, but much Reading and a happy Memory. It would be needless for us to be at the pains and Expences of Travelling into Foreign and remote Countries; to converse with Learned and Experienc'd Persons, to learn their different Methods and Maxims of Curing Diseases; to observe a great variety of Distempers and Symptoms in Infectious Hospitals; to open so many dead Carcasses, and to try a great number of Experiments, if the Dictates of *Hippocrates*, or *Galen*, or any other Author, were infallible Rules for us to follow in the Practice of Physick. Since therefore Experience and Reason are our only guides, no body is to take it amiss if I censure such as wrote before me, with as much Justice as they did their Predecessors, for I'm sworn to no Master.

You know, Sir, that the Place and Time are most convenient, and I hope you may, according to your wonted Candor, both do me Justice to your curious Friends, and, where I speak amiss, convince me of it; which is all at present, from,

*Worthy Sir, Your very humble Servant,*

From Bow-street Covent-  
Garden, Lond. Febr. 12.  
1695.

**Bernard Connor.**

La Parfaite Introduction, &c. *A Perfect Introduction to Universal Geography, in a new, short and easy Method; Containing a Treatise of the Sphere, a Description of the Terrestrial and Celestial Globe; The several parts of the World divided into Empires, Kingdoms, Republicks: And a Treatise of Gnomonick, or the Art of Dialling, with Cuts, Tables, and other things necessary for Understanding the same. By Monsieur De Merveilleux. Vol. 2: In 8°. at Neufchatel in Swisserland; 1694, and are to be Sold by Mr. Du Chemin a French Bookseller over against Sommerfet-House.*

**T**Hough the Title of this Book is somewhat long, yet it does not give a full Idea of its Contents, and the Author, it seems, might have intitled it an *Introduction to Cosmography*, since he treats of all the parts of the Universe. It is divided into four Books, and each Book contains several Chapters, which are again subdivided into several Sections.

The first Book treats of the Sphere, of its Circles, Poles, Axes, and principal Points of the Latitude, Longitude, Climates, and of their differences, whereupon our Author explains by several Propositions the various uses of the Globe and Maps, and the difference between the ancient and modern Measures.

The second Book treats of Cosmography in general, but more especially of the *Uranography*, or Description of the Heavens, and of *Aerography* or Description of the Air. He speaks of the number of the Heavens, of the various motions, of their Stars and Planets, and of their distance from our Earth. Of the various *Constellations* of Heaven, and of their Situation and Motions. He treats

also of Comets, and in short, he gives us a general Notion of the Principles of Astronomy; and his Discourses prove every where his great Skill as well in Physicks as in Geography. Fire and Air are in the next place the subject matter of his Speculations, and thereupon he discourses of Meteors, of the Compass, of Winds, of the Rainbow, Earth-quakes, and other Phenomena's. A Treatise of *Hydrography* is the Conclusion of this second Book, in which the Author treats of the Sea, Rivers, Fountains, &c.

In the third Book, Monsieur *Merveilleux* comes in particular to Geography, and having made some Reflexions on general Maps of the Globe, and of the best way of making use of them, he treats of all the different parts of the World, of their Situation and Division into Kingdoms, Empires, and Commonwealths, giving a short, but exact Account of their Revolutions and History, and of their Rivers, Mountains, Lakes, Products, and other things necessary to be known.

The Fourth Book contains the Art of Dialling, and may prove both useful and entertaining, especially to such who are so happy as to prefer an easy private Life in the Country, to the trouble and noise of great Towns.

*The History of the Revolutions of Sweden, in which there is an Account of the Revolution that happened in that Kingdom, both in Church and State. In 12°. Vol. 2. Paris, 1695.*

**L**iberty is so natural to Men, that 'tis a wonder that so many Nations should have so much used themselves to slavery, as to retain little or no sense of their ancient Freedom. We need not go so far as *Asia* to find some Exemples of this amazing Truth, our near Neighbors afford us a very remarkable Instance of the same. 'Tis not very long ago that the *French* were as Free as any People in the World, and as jealous of their Privileges, yet they have so much degenerated from the Principles of their Ancestors, that they are fond of their Chains, and



and the Word *Liberty* is out of use amongst them. This must be understood of the generality of the *French*, for I know that now and then some noble Genius arises amongst them, who in spite of the Age they live in, and the general Humour of their Country Men, dare to put them in mind of what their Forefathers were, and what they ought to be themselves. Amongst those I'll mention but *Mezeray* and the Author of this Book.

That famous Historian was so charm'd with the ancient Constitution, Privileges and Liberties of his Country, and so much an enemy to Tyranny or Arbitrary Power, that he improves every Opportunity in his History to revive, if possible, the sense of Liberty in the Heart of his Country Men, and brands with the most odious Names those Princes, who not being satisfied with the Power the Laws did give them, inflav'd their Subjects. He every where destroys their ridiculous Notions of *Passive Obedience*, the *Jus Divinum* of Succession, and sheweth that Kings had no Right to lay any Taxes, but by the consent of the Assembly of the *Kalends of May*. Who will not admire the Courage that *Mezeray* has shewn in publishing this Doctrine under the most Arbitrary Prince that ever was?

The Author of the History of the Revolutions of *Sweden*, does not appear so bold, and takes quite another Turn, but which centers in the same point; for having asserted the Liberties of the *Swedes*, and the Right they had to elect whom they pleased, shews the great efforts they made to preserve their Privileges against the Incroachment of their Princes, and in short, how at last they did lose them; he without any further Reflection presents his History to his Country Men, that they may in it, as in a Glass, see what is their own Condition. But besides when the Author says that the *Swedes* being weary of the Vexations of their Kings, and over-burthen'd with Taxes, have been forced more than once to depose them, and banish them, Would not one take this Account as a prudent Advice given to the *French*, that seeing they Labour at this time under the same Distemper the *Swedes* did then, they ought to make use of the same Remedy? Whatever the Author's design be, I wonder that the Chancellor of *France*, to whom this Book is dedicated, should suffer it to be publickly sold in *France*.

'Tis

'Tis impossible, without Amazement, to read the Revolutions that have hapned in a short time in *Sweden*, both in Church and State. The Kingdom was not long ago Elective, and the Power of the Kings was so limited, that they had not the Prerogative of making War or Peace, nor to raise Men or Mony, without the consent of the Senate and States of their Kingdom. It was not in their power neither to build new Fortresses, nor to give the Government of Places to any Foreigner: In short the *Swedes* were so jealous of their Liberties, that without any more ado they depos'd their Princes whenever they attempted to invade their Privileges. The Demesns of the Crown consisted then only in some Lands, and in a very small Tribute which was paid by the Peasants in the nature of a Poll-Tax. The King was look'd upon as the General Captain in time of War, and the President of the Senate in time of Peace, having no other power than to call the States, to propose what was fit to be done, and then put in Execution the Decrees of that Assembly.

The Senate was compos'd of 12 Lords, who repaired near the King at *Stockholm* upon all weighty Occasions. The Archbishop of *Upsal* was always one of them. That Dignity was not Hereditary, but when there was any vacant Place, the King disposed of it in favour of a Bishop, or Temporal Lord, as he pleased. One would think that that great Favour was sufficient to engage them in the King's Party, but it always hapned otherwise; so deeply was the love of Liberty rooted in the Hearts of the *Swedes*.

The Clergy of *Sweden*, as many of the Southern Countries, had found the Secret to possess themselves of greater Estates than the King himself. The Bishops were for the most part Temporal Lords of their Episcopal Towns, and seized for their own use the Estates of such of the lower Clergy, who dyed without making their Wills.

The Temporal Lords and Gentlemen were in their Castles as so many Sovereigns, and used their Tenants as Servants, without allowing them any Salary. 'Tis true, that the Citizens of *Stockholm*, and other Towns had a greater respect for their King, and had willingly granted him a larger Authority to maintain the publick Peace, and promote Trade, but the  
Pea.

Peasants adhered to their Lords, and were for maintaining the Privileges of their Provinces.

That limited Authority of the Sovereign, and those large Privileges of the Subjects, occasion'd many Civil Wars; for the Kings being not satisfied with the Power the Laws gave them, aimed at an Arbitrary one, but were very unsuccessful, for that Nation who knew no such Doctrine as *Passive Obedience*, was always ready to oppose their Invasions.

This is the general Idea of the Condition the *Swedes* were in before the Revolution, which changed the Constitution of their Government; but because the History of that Country is not altogether so well known as that of some others, I intend to make a larger Abstract of this Book, than commonly I do.

About the Year 1365, *Magnus Smeelk* reigned over the *Swedes*, and *Eric* his Eldest Son being dead, *Haquin* the Younger was proclaimed King of *Norway*, and married *Margaret* Daughter of *Valdemar* the Fourth King of *Denmark*. *Magnus* being supported by that Alliance, undertook to make himself Absolute, and to abolish the Senate, whose Authority was too great an Obstacle to his Ambitious Designs; but the *Swedes* were no sooner sensible of his Intentions, but they took up Arms in defence of their Liberty. The King reinforc'd his Army with the Auxiliary Troops of *Haquin* and *Waldemar*; but yet he was routed by his Subjects and forc'd to fly. The Lords and Gentlemen whom he had banished, in the mean time apply'd themselves to *Albert* the II. Duke of *Mekelburg* and offer'd him the Crown, which was willingly accepted, and the *Swedes* having taken *Stockholm*, summoned the *States* there, who declared that *Magnus* having made himself justly Odious to all Good Men, by breaking his Word and Promises, though never so solemnly made, by entering into Confederacy with the King of *Denmark*, and tamely suffering the *Danes* to Ravage his Country; and lastly, by laying Taxes upon his Subjects against the Laws of the Country, which he had sworn to, had forfeited his Right to the Crown; they at the same time elected *Albert*, and made him swear to maintain their Laws and Privileges.

The beginning of his Reign was very troublesome, because of the Civil War he had to maintain, for *Magnus* had still a  
Party



Party in the Kingdom; but when, by the defeat of his Enemy, he thought himself firmly settled on the Throne, he soon forgot what had tumbled his Predecessor from it: And an Arbitrary Authority so prevail'd on him, that notwithstanding the dreadful Example he had before his Eyes, he framed the Design to obtain it. To compass his End he gave the Government of the Fortresses of the Kingdom, and the Command of his Forces to *Germans*: He put some of them in the Senate, and laid several Impositions for their Maintenance. The *Swedes* who were not us'd to such things, and who besides, were much incensed at the Ungratitude of *Albert*, resolved to depose him, and offer the Crown to *Margaret* Widow of *Haquin* King of *Norway*, and Daughter of *Waldemar* King of *Denmark*, who then reigned over those two Kingdoms. As she had no Children, the *Swedes* were in hopes that she would make no attempts against their Liberties. She accepted their Proposals with Joy, and promised to send into *Sweden* a considerable Army to maintain her Election. The Treaty between her and her new Subjects being signed, the *Swedes* took up Arms, and sent an Herald to *Albert* to signify to him that they renounced his Allegiance. The King upon notice of it assembled what Forces he could, and marched against them, but he was defeated and taken Prisoner, with his Son *Eric*. The Princes of his Family did not however forsake him; They maintain'd the War for seven years, but at last both Parties being weary they came to a Treaty, whereby *Albert* quitted all his Pretensions to the Crown, to recover his Liberty; and *Margaret* was acknowledged Queen of *Sweden*.

The *Swedes*, who lik'd her Reign, desired her to marry in order to secure their Happiness; but she could not be brought to divide the Supreme Authority with a Husband, and to give them some Satisfaction, she promised that she would take care to leave them a good Successor. In order to it she sent for *Henry* Son to *Uratisslaus VII.* Prince of *Pomerania*, and gave him the name of *Eric*, to please the *Swedes*, Twelve of their Kings having been so named. Then she called the General States of the Three Kingdoms at *Calmar*, and 40 Deputies of each met there, who consented to the Union of the Three Kingdoms, and to the Election of *Eric*.

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That Law, so famous in the North, and which was called the Union of *Calmar*, was the occasion of great Wars, which lasted above a Century. The main Articles of that Union were, That the Three Kingdoms should have for the future the same King, who should be elected by Turn in each Kingdom; That the said King should reside by Turn in each Kingdom, and there spend his Revenue without being at liberty to export it into another; That each Kingdom should keep their Senate Laws, Customs and Privileges; and the King should not have power to employ in one of those Kingdoms his Subjects born in the others.

Those Wise Laws were very ill observed; *Margaret* was too powerful to be ty'd by them, so that she ruled as she thought fit. *Eric* her Successor followed her Example, but had not her Abilities. He kept his Court in *Denmark*, and sent into *Sweden* some Hungry Men for his Lieutenants, who us'd the *Swedes* like open Enemies.

*Engelbrecht*, a Gentleman of *Dalecarlia*, compassionating the Misfortune of his Country, was the first who had Courage enough to appear in Arms against the *Danes*, whom he beat in several Rencounters. He at the same time sent Letters to the Senators to exhort them to the defence of their Privileges, and to threaten them in case they should adhere to the *Danes*, at which they were so affrighted, that they made a Publick Act in the Year 1434, in which they renounc'd their Allegiance to *Eric Charles Canutson*, Grand Marshal of *Sweden*, followed the Example of the Senate; and having considerably reinforced the Troops of *Engelbrecht*, he was made General, which place every Body yielded him without any Reluctancy, because of his great Birth, and the high Dignity he had in the Kingdom.

The *Danes* being no better us'd by *Eric* than the *Swedes*, forced him to quit the Kingdom, and in his stead elected *Christopher* of *Bavaria* his Nephew, who speedily gave notice of it to the States of *Norway* and *Sweden*, requiring them to own him for their King, according to the Treaty of *Calmar*. Those of *Norway* submitted, but the Grand Mareschal *Canutson*, and other Lords of *Sweden*, made such Oppositions that the States would never have consented to it, had not the Cabal of the Bishops and Clergy prevailed over the true Interest of the Kingdom.

The Reign of *Christopher* proved as Fatal to the *Swedes* as the former. He made his Residence in *Denmark*, and left no Stone unturn'd to reduce *Sweden* into a Province ; but his Death put a stop to his Designs. The *Danes* without the Concurrence of the States of *Norway* and *Sweden*, elected *Christiern I.* Count of *Oldemburgh*.

The States of *Sweden* met thereupon at *Stockholm*, and the Grand Marechal so pathetically represented to them the Mischiefs that had befallen them since the Union of *Calmar*, and how shameful that Treaty was to them, that instead of submitting to *Christiern* they elected *Charles*, who at the same time was also elected King of *Norway*.

This Prince would have reigned happily, had he taken care to please the Clergy, but knowing their Principles, and how little they were to be relied on : He did not think fit to give them any share in the Management of his Affairs. This Contempt exasperated the Bishops, who talkt loudly against him, and *Charles* instead of appeasing them, appointed some Commissioners to enquire what Rights and Privileges they had usurped during the Troubles, and forbid his Subjects to make any Foundations in favour of the Clergy.

This new Affront incensed them so much, that they branded him with the name of Heretick, and *John of Salstat*, Archbishop of *Upsal*, privately sent a Gentleman to the King of *Denmark* to desire him to come into *Sweden* to revive the Union of *Calmar* ; whereupon *Christiern* sent a powerful Army, and the Arch-Bishop Excommunicated the King in a Solemn Mass, and having laid down his Episcopal Habits on the Altar, he swore that he would not wear them again, till he had driven *Charles* out of *Sweden*. He at the same time took his Armour and Sword, and came out of the Church in that Equipage. The other Bishops followed his Example, and so all the Clergy was in a short time in an open Rebellion.

*Charles Canutson* might however have defeated the Bishops, had the Nobility assisted him ; but being forsaken by them, he was beaten by the Rebels, and forced to fly into *Prussia* to make new Levies. The Archbishop entred into *Stockholm* like a Conqueror, and caused *Christiern* to be proclaimed King of *Sweden*, in the Year 1457.

*Chri:*



*Christiern* having notice of it, went with all speed to take Possession of his new Kingdom, and gave but a little share of the Government to the Arch Bishop, which so incensed that Ambitious Man, that he could not forbear to utter some imprudent Words, whereupon he was Arrested and sent Prisoner into *Denmark*.

*Catil* his Nephew, Bishop of *Lincoping*, took up Arms and remained in the Possession of the Government as long as the Wars lasted, which was seven Years. The Friends of *Canutson* found means to ingage *Catil* unto their Interests, and he consented to the return of that unfortunate Prince.

*Christiern* being sensible of his Mistake, set at liberty the Arch-Bishop, who went into *Sweden* to begin afresh the War with his Sovereign. The Battel was fought on the Lake call'd *Meler*, which was then frozen; and *Canutson* received such an Overthrow, that he was forced to surrender himself to his implacable Enemy, who forced him to renounce his Title, and sent him Prisoner into a Castle in *Finland*.

The Arch-Bishop knowing by Experience, that such great Services as his, are more able to kindle the Jealousy of Princes, than to get their Friendship, declared not himself for the King of *Denmark* as he had done before, but resolved to enjoy himself the Advantages of his Victory, and therefore divided the Supream Authority, giving a share of it to his intimate Friends, and so reduc'd that *Monarchy* into a kind of *Anarchy*.

This troublesome Man dying in the Year 1468, the *Swedes* again demanded their old King *Canutson*, who had only the Title of King and the City of *Stockholm*. He dy'd soon after his Restauration, appointing for his Successor *Steen Shere* Son of his Sister; and advis'd him to content himself with the Title of *Administrator*. The States approved the Choice he had made, and also the Advice he had given him.

That Title of *Administrator* was nothing but a Commission during the *Interregnum*, which the States could revoke as often as they pleased. The Administrator had the Supream Command of the Forces, though the Arch-Bishop of *Upsal* being the first Senator, preceeded him in all Publick Ceremonies.

*Christiern* did his utmost to abolish that Dignity, and re-establish the Union of *Calmar*; but his Endeavours, as well as those

of his Successor *John II.* proved vain, for the *Swedes*, who had been so often deceived by the *Danes*, would never consent to enter into a Negotiation with them.

*Steen Sture* being dead, the States of *Sweden* met at *Stockholm* about the beginning of the Year 1504, and elected *Sceanto Niloson Sture*, Administrator of the Kingdom, notwithstanding a great Faction which was for giving the Sovereignty to *John II.* King of *Denmark*. This renewed the War between the *Danes* and *Swedes*, in which neither Party got any considerable Advantage.

After the death of the Protector, the Senate called the States to meet at *Arboga*, to choose a Successor. The Bishops, whose Power had been exceeding great under the *Danish* Kings, set all their Engines at work to oblige the States to re-establish the Union of *Calmar*; but the Nobility had such an Aversion for the *Danes*, that they elected *Steen*, or *Stenou Sture*, Son of the late Administrator. The Arch-Bishop of *Upsal* refus'd to give his Vote in his favour, and gave it for *Eric Trolle* one of the Senators. However, as *Eric* was a great Man in the Kingdom, the Protector was perswaded to consent to the Resignation, which the Arch-Bishop made of his Arch-Bishoprick, to the Son of *Eric*. That young Prelate, who was then at *Rome*, was then Consecrated and received the *Pallium* from *Leo X.* and in his way homewards, to take Possession of his Dignity, he was met at *Lubec* by a Gentleman, sent by *Christiern II.* who succeeded about that time to the Crown of *Denmark*. They had several Conferences; and in short the Arch-Bishop promised to favour the Pretensions of that Prince, who being assur'd of a powerful Assistance from the Emperor *Charles V.* and of *Ferdinand* of *Austria*, whose Sister he had Married; was resolved to Invade *Sweden*, and revive the Treaty of *Calmar*.

The Arch-Bishop being arrived in *Sweden*, shewed no manner of Gratitude to the Protector, but openly exclaimed against the Unjustice of the States, who had excluded his Father from that Dignity. His Suffragans espoused his Interest, and resolved to desire the King of *Denmark* to break the Truce, though he had solemnly sworn to keep it. The Administrator, who had notice of it, was advised by his Council to dissemble his Resentment, and to endeavour to reconcile that Prelate to him,  
and

and in the mean time to write to the Pope, and complain of the Seditious Proceedings of the Arch-Bishop. The Pope return'd a very civil Answer, but little to the purpose; for he was very glad that the Clergy should have a share in the Government; and besides the Court of *Rome* had an old Grudge against the Kings of *Sweden*, who had ceased to pay the *Peter's Pence* imposed on this Kingdom by *Olaus*, about the Year 940, when that Country was Converted to the Christian Religion.

That way, and all others proving ineffectual, the Administrator called the States at *Tallia*, where the Arch-Bishop was summoned to take the Oath, because of his Dignity, but he refused to appear; and called in his Fortrefs of *Steeka* an Assembly of his own Party. They writ from thence to the King of *Denmark* to invite him to come into the Country. Things were thus disposed to an open Rupture, when *Angelo Arcemboldi* Legate of *Leo X.* to the Northern Crowns, went from *Denmark* into *Sweden*. He was a Polite Man, who seem'd to have no other Passion but to get Mony, and in order to it, he had power to grant Licenses for eating Flesh upon prohibited days, and to distribute Indulgences to such who would contribute to the building of *St. Peter's Church*. That covetous Man had used his Authority in *Denmark* without any Moderation, and had got a vast Sum of Mony; for King *Christiern* had been forced to expose his Country to that insatiable Legate, lest the Court of *Rome* should declare against his Interest. When he took his leave of that Prince, he promised him to make use of his Authority for the Re-establishment of the Treaty of *Calmar*, and was no sooner arived in *Sweden*, but he propos'd to the Administrator in the Pope's Name, to make a lasting Peace between the two Kingdoms. The Administrator return'd him a civil Answer, and gave him leave to publish his Indulgences, which he did through the whole Kingdom, and set to Farm the right of publishing the same to the most Mercenary Preachers. There was no Body but would have a share in those Indulgences, and the Legate got thereby great Sums of Mony, which he had the liberty to Export in Specie by a particular Favour of the Administrator, who took nothing for his share, whereas the Princes of *Germany* had taken a third part of the Mony raised in  
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their Dominions. He made him besides great Presents ; and when he thought to have sufficiently bribed him, he made his complaints against the Arch-Bishop. The Legate approved both his Resentment and Conduct, and in return of his Favours discovered to him the designs of *Christiern*, and his Intrigues with the Clergy of *Sweden*.

The Senate of *Denmark* being sensible of the misery and trouble a War would bring upon them, was not willing to begin it, notwithstanding the Sollicitations of the King, who gave secret Orders to his Men of War to search and stop those Ships of the *Svedes*, being in hopes that *Steen Sture* would make use of Reprisals, and that it would be a means to break the Truce.

The Protector being confirmed of that design, called the States at *Westeras*, where the Governors of *Nicoping* and of the Castle of *Stockholm*, who had been Arrested for corresponding with the *Danes*, own'd the Conspiracy, and charged the Arch-Bishop to be the Head of the Parry. He was summoned before the States, and upon his refusing to appear, the Protector was desired to secure his Person.

He called the Nobility, and his Friends and Relations brought him great Reinforcements. *Gustavus Ericson*, Grand Ensign of the Crown, descended of the Royal Family, and nearly related to *Sture*, signalized his Zeal on that Occasion. The Protector gave him the Command of the Horse, and marched to besiege the Arch-Bishop in his Fortrefs of *Stecka* ; but the Trenches were hardly opened, when he received Intelligence that the *Danes* had landed near *Stockholm*. He left part of his Army to carry on the Siege, and fell with the rest so vigorously on the *Danes*, that few of them escaped. Their Retreat gave him the opportunity to return before *Stecka*, which was forced to Capitulate, whereby the Arch-Bishop obtain'd a Pass for *Stockholm*. The Senate declar'd him an Enemy to his Country, and ordered him to resign his Arch-Bishoprick, and retire into a Monastery to do Penance. They sent Orders in the mean time to the Protector to rase the Fortrefs of *Stecka*, to prevent the like Troubles for the Future.

The Arch-Bishop was forced to resign his Dignity in the Assembly of the Senate, but sent privately to *Rome* an Envoy to pro-

protest against the Violence of the Senators; and the King of *Denmark* made use of the Friends he had in that Court, to incense the Pope against the *Swedes*. *Angelo Arcemboldi* was sent again into *Sweden*, and threatened the Administrator with Excommunication unless he would re-establish the Arch-Bishop. Three Bishops that were in his Party joined with the Legate, but all the Lay-Senators opposed them, and desired the Protector to have no regard to their demand, nor to the Threats of the *Vatican*, which had no other ground but the Credulity and panick Fears of the People.

Upon his refusal the Pope Excommunicated the Kingdom of *Sweden*, the Administrator and Senators, and the Arch-Bishop of *Lunden* in *Denmark*, and the Bishop of *Odensce* in *Funen*, were ordered to put the *Bull* in Execution. *Christiern* was also desired to assist them, and as nothing could be more acceptable to him, he enter'd into *Sweden* with his Army, destroying by Fire and Sword the Country, and affixed the Pope's *Bull* every where, as he would have intimated that he committed those horrid Cruelties, not as King of *Denmark*, but as a Minister of the *Church*. He advanced as far as *Stockholm*, and sat down before it; but the Administrator forc'd him to retire, and defeated the Rear of his Army. However a Truce was concluded, and the *Danes* obtained some Refreshments, and as they lay at an Anchor, *Christiern* invited the Administrator on Board his Fleet to treat of a Peace between the two Nations. *Sture* refused it with the Advice of his Council, whereupon the King of *Denmark* offered to go himself to *Stockholm*, provided they would give him *Gustavus Ericson* and six other Lords for Hostages. This was accepted, but they were no sooner in the power of that perfidious Prince, but he sent word to the Administrator, that he would cause his Friends to be beheaded, unless he would consent to the Restoration of the Arch-Bishop of *Upsal*, and of the Treaty of *Calmar*, and then sailed away for *Copenhagen*. He left nothing unattempted to win *Gustavus* over to his Interest; but he found him as little concern'd at his Promises, as he had been at his Threats, insomuch that seeing his Fidelity proof against all Bribery, and fearing his Courage and just Resentment, if he should make his escape; he orders that he should be made away privately. The Officer who received that Orders,

der, more generous than his Master, refus'd to put it in Execution, and *Eric Banner*, a *Danish* Lord, related to *Gustavus*, being acquainted with the Kings Design, desired to have him in his Custody, and promised to pay Six Thousand Golden Crowns if he should run away.

In the mean time *Christiern* wanting Mony to carry on the War, seized that of the Legate *Arcemboldi*, under pretence that he employ'd the Product of Indulgences in Counterband Goods, and laid several new Taxes on the *Danes*, whereby having got a good Sum of Mony, and obtained 4000 *French* Men from *Francis I.* he enter'd into *West Gothland*. The Administrator marched to oppose him, and they came to an Engagement. The brave *Sture*, who commanded himself the Horse, charged the Enemy with so much Vigour, that they gave ground every where before him, and the *Danes* thought of betaking themselves to their Heels, when a Canon-Bullet cut off the Protector's Leg. The *Swedish* Horse being deprived of their General, retired, and at last run away; but however the Foot maintained their Post, and obliged the *Danes* to quit the Attack of their Intrenchments. The Administrator died near *Bregnes*, and his Widow return'd into the Castle of *Stockholm* with two Children that she had by him.

*I am obliged to interrupt here this Account, referring the rest to my next Letter.*

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*F I N I S.*



*A Catalogue of Books lately Printed at London.*

**S**OME Considerations concerning the Trinity, and the ways of managing that Controversy. Sold by *M. Whitlock*, price 1 s.

Remarks upon a Book lately Published by Dr. *W. Sherlock*, Entituled, *A modest Examination of the Oxford Decree, &c.* Oxford Printed at the Theatre, and sold by *H. Clements*, price 1 s.

The Grounds and Occasions of the Contempt of the Clergy, and Religion, Enquired into, in a Letter written to R. L. &c. Printed for *H. Rhodes*.

*Agnes de Castro*; a Tragedy, as it is Acted at the Royal Theatre, by his Majesties Servants; Written by a Young Lady.

*Love's last Shift*; Or, *the Fool in Fashion*, a Comedy, as it is Acted at the Theatre Royal, by his Majesties Servant. Written by *C. Cibber*; Both Printed for *H. Rhodes, R. Parker, S. Brisco*.

A Collection of some Papers writ upon several Occasions concerning Clipt and Counterfeit Mony and Trade, so far as it relates to the Exportation of Bullion. By *Hugh Chamberlain*. London, Printed for *Benj. Tooke*.

*Great-Britain's Groans*: Or, an Account of the Oppression, Ruin and Destruction of the Royal Seamen of *England*, in the fatal Loss of their Pay, Health and Lives, and dreadful Ruin of their Families. Printed in the Year 1695.

A Sermon Preach'd in the Collegiate Church of *Ripon*, on Sunday the 22 d. of Sept. 1695. By *Chri. Wyvile*, D. D. and Dean of *Ripon*. London, Printed for *Walter Kettilby*.

A Discourse about Raising Men. London, Printed for *R Baldwin*.

An Answer to Dr. *Sherlock's* Examination of the *Oxford Decree*, in a Letter from a Member of the University to his Friend in London. London, Printed and Sold by *M. Whitlock*.

The Unlawfulness of Bonds of Resignation, first written in the Year 1684, for the Satisfaction of a private Gentleman; and now made Publick for the Good of others. London, Printed, and are to be Sold by *M. Whitlock*.

A Sermon Preach'd at the Parish-Church of *St. Laurence*, London, to the Natives of *Wiltshire* at their Yearly Feast; Nov. 1695. By *J. Russel*, Rector of *St. John of Wapping*. London, Printed for *R Mount*, and Sold by *J. Whitlock*.

An Account of what *English* Men of War have been taken, or otherwise lost during the present War; With some Observations upon a late Printed Paper concerning that Matter. In the *Savoy* Printed by *Edward Jones*.

Reflections on the Poems made upon the Siege and Taking of *Namur*; Together with a short Answer to the Modest Examination of the *Oxford* Decree. Both in a Letter to a Friend at *Oxon*. *London*, Printed and are to be Sold by *M. Whitlock*.

*Boston's Case Vindicated*; Or a brief Account of some Evil Practices of the present Commissioners for Sick and Wounded, &c. As they were Prov'd, 1. Before the Admiralty. 2. Before the Council; and 3. Before the Commissioners for stating the Publick Accounts. *London*, Printed in the Year 1695.

A safe and easy Method for supplying the want of Coin, and raising as many Millions as the Occasions of the Publick may require; Humbly offer'd to the Consideration of the present Parliament, with some Remarks upon the Bank of *England*, Dr. *Chamberlain's* Bank, the Land Bank so called, and the National Land-Bank. *London*, Printed for *R. Clavel*.

The Causes of our present Calamities, in reference to the Trade of the Nation fully discovered, with the most proper Expedient to remedy the same, whereby the War it self may become as certainly Advantageous, as a Peace will be destructive. By *J. Whiston*, Printed for *E. Poole*.

The History of the Campaign in *Flanders* for the Year 1695; with an Account of the Siege of *Namur*: By *Edward D'Avergne*. *London*, Printed *M. Wotton*, and *J. Newton*.

An Essay upon Pastoral; As also an Elegy dedicated to the ever Blessed Memory of her most Serene Majesty *Mary* the II. Queen of *England*. By the Honourable *E. Howard*. *London*, Printed for *R. Simson*.

A Sermon Preach'd at the Anniversary Meeting of the Sons of the Clergy-Men in the Church of *St. Mary le Bow*, on *Tuesday Decemb. 3. 1695*; By *J. Whincop*, D. D. *London*, Printed for *Walter Kettilby*.

*Damon*, a Pastoral Lamenting the Death of that Incomparable Master of Musick, Mr. *Henry Purcell*, late Organist to his Majesties Chapel, and *St. Peter's Westminster*. By *J. G. M. A.* *London*, Printed for *H. Playford*.

The Free State of *Noland*. *London*, Printed for *J. Whitlock*.